
IMPRIMATUR.

March 9.
169²₃.

Ra. Barker.

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AN
ACCOUNT
OF THE
Conversion
OF
THEODORE JOHN,

A late Teacher among the

J E W S,

Together with his

Confession of the

CHRISTIAN FAITH,

Which he delivered immediately before he was Baptized in the Presence of the *Lutheran Congregation in the German Church in Little Trinity-Lane, London,* on the 23^d. Sunday after Trinity, being the 21st. of *October*, in the Year of our Lord God 1692.

Translated out of High Dutch into English.

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To all them that
Love the Lord
JESUS CHRIST
in sincerity.

Brethren, and Fellow-Christians,

Almighty God having out-
of his unspeakable Good-
ness and Mercy vouchsa-
fed to call me lately from the gross
Darkness of blind Judaism to the
saving Light of his Holy Gospel,
I found my self obliged in Con-
science not to conceal from any

A. 3

of

The Preface.

of you those great Things the Lord has shewed unto me, but publickly to declare them unto you, and all them that see or hear this, to the end that we may all Rejoyce together in him, giving Thanks unto the Father, who has made us meet to be partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darknes, and translated us into the Kingdom of his Dear Son, in whom we have Redemption through his Blood, even the forgiveness of our Sins; as also that we may with one Mind, and one Mouth pray to God for the Conversion of my Brethren according to the Flesh, that God would be pleased to make good his blessed Word, spoken by his Holy Prophets and Apostles, that after

The Preface.

*ter the fulness of the Gentiles
is come in, the Remnant of Israel,
and those that are escaped of
the House of Jacob shall return
to the Mighty God, and seek the
Lord, and David their King, even
our Blessed Saviour and Redeemer
Jesus Christ.*

*I was born at Prague in Bohe-
mia, and lived Thirty Years in
Ignorance and Abnegation of
Christ; I studied the Talmud
of the Jews, and the rest of
their Fabulous Comments, and
I became a Teacher among them
at Treves in Germany. When
the blind lead the blind, should
they not both fall into the Ditch?
But God meant for good the evil
I wrought against my self, as it
is brought to pass this day, to*

The Preface.

the saving of my Soul. I had strong Convictions within my self from the Scriptures of the Old Testament (for those of the New I had never studyed then, and that is the Reason why the principal Proofs in my Confession are taken thence) against those Principles taught me from my Childhood, and maintained by me when I came to Tears of Discretion, although some Precious Pearls discovered themselves unto me, even in the Dunghil of Jewish Fables; I would say, some marks of Divine Truth consonant to the Word of Everlasting Truth I met with amongst their Blasphemous Lyes; and although for several Tears I was doubtful whether to bury in Oblivion, or to improve with solid

The Preface.

solid Management the thoughts of Anti-Judaism, yet so prevalent was the Grace of God upon me, that finding the former impossible, I attempted the latter, with Fervent Prayers imploring God's Assistance to guide me into the way of Saving Truth.

But being fearful lest my Brethren, who are too many and powerful in Germany, should discover and put a malicious stop to my Good Intentions, I durst not venture to Address my self to any Professor of Christianity, but resolved to go for England, where the Jews are less in Number and Authority; and coming hither, I happened by Divine Providence to Lodge in the same House with one
Mr.

The Preface.

*Mr. Heipel of Strasburg, M. A. and a Person well skilled in Divinity, who having several times conferred with me about Matters of Religion, did at his departure for Germany, introduce me to Mr. Jo. Esdras Edzard, a Lutheran Divine, and Minister to the German Church established in London according to the Augsburg Confession, who like a Spiritual Father begat me into Christ, utterly Convincing, and faithfully Instructing me, and by the Grace of God made me a Member of the Church of Christ, presenting me to his Congregation, where I delivered my Confession, and was Baptized in the Name of the Father, Son, and Holy Ghost, whose Holy Name be blessed and praised
for*

The Preface.

for his Wonderful Mercy, by which
he wrought so great a Confession by
me.

Here is my Confession, Fellow-
Christians, presented to you all,
as some of you have desired, you
can expect no Curiosity in the Tran-
slation, the Translator being a
German, and not so well acquaint-
ed with the English Tongue; but
if you examine the strength and
firmness of the Arguments contain-
ed therein, by which I was con-
vinced, and became a Christian,
I hope you will find the Truth of
our Saviour's Gospel faithfully ex-
press'd, and ingeniously confess'd
therein.

Finally,

The Preface.

Finally, Good Christians, I desire your hearty Prayers to Almighty God, the Father of our Lord Jesus Christ, the God of all Grace, that (having now called me together with you unto his Eternal Glory by Christ Jesus) he make me perfect, stablish, strengthen, and settle me; to him be Glory, and Dominion, together with the Son, and Holy Ghost, for ever and ever. Amen.

From my Lodgings at
Mr. Mears, Harriet,
in Puddle-Dock,
March 16. 1692.

THEODORE

THEODORE JOHN'S CONFESSION

OF THE
Christian Faith :

DELIVER'D

At his Baptism, &c.

Q. **W**hat Religion are you
of ?

A. I am a Jew.

Q. What is your Name ?

A. Iom Tobh.

Q. Where were you born ?

A. At Prague in Bohemia.

B

Q. What

Q. *What is your Age ?*

A. I am 30 years old.

Q. *What was your Calling ?*

A. I was a Teacher among the Jews, at Treves in Germany.

Q. *What is your desire ?*

A. To be baptized with holy Baptism.

Q. *To what purpose ?*

A. That I may become a Christian.

Q. *What reason have you to turn Christian ?*

A. Because by the Grace of God I have got a true account from the Writings of *Moses* and the Prophets, concerning the Person and Office of the *Messias*, by which knowledge I was convinced of the gross and blind Errors of *Judaism*, and of their vain waiting for a *Messias*, an Earthly Prince, (as they would have him) and having farther made a diligent exploration and tryal of the Christian Faith, according to the Rule of the Holy Scripture in the Old Testament, compared with
the

the Expositions of the ancient Jews themselves, I found the said Christian Faith to be in all its Articles firmly grounded upon the Word of God, and agreeing with the Faith of the former true *Israel*, in the time of the Patriarchs, as well as that of *Moses* and all the Prophets : which I praise God for, and heartily rejoyce in.

Q. Which are the chief Errors you discover'd in blind Judaism ?

A. All their Doctrine is naught, but especially that of the *Messias's* Person and Office, and of their vain looking for his coming, when really he is come long ago.

Q. Do you believe then, and are you fully convinced that the Messias is come ?

A. Yes, I do believe it, and am fully convinced of it.

Q. By what Arguments ?

A. Because 'tis known to all the World, that the Scepter is departed from the Jews, *Jerusalem*, and the Sanctuary destroy'd, *Bethlehem* the

native Town of the *Messias* desolated, the Sacrifices and Oblations ceased, and the seventy years of *Daniel* past long ago.

Q. How does the departing of the Scepter from the Jews convince you ?

A. Jacob did prophecy, *Gen.* 49. 10. that the Scepter should not depart from *Judah*, nor a Law-giver from between his Feet, until *Shiloh* came, and unto him should be the gathering of the people. But the Scepter has been taken away long since; the Jews have had neither King nor Duke, nor *Sanhedrin*, for these sixteen hundred years past, therefore the *Messias* must needs be come.

Q. But how are you assured that Jacob did speak of the Messias ?

A. I am sure of it, first, by the Name *Shiloh*, which by interpretation is a Peace-maker, being almost the same with שׁוֹלוֹם the Prince of Peace, one of the *Messias's* Names, *Isa.* 9. 6. Secondly, by the gathering of Nations here expressed,

fed, a thing belonging to the *Messias* without question, according to the parallel Prophecies of *Isa.* 11. 2; *Mich.* 4. 1. וְנָדְרוּ אֵלָיו כָּל הַגּוֹיִם , and all Nations shall flow unto him, at *Is.* 11. 10. אֵלָיו גּוֹיִם יִדְרֹשׁוּ , the *Gentiles* shall seek him. The Chaldaic Paraphrase translates *Shiloh* with *Messias*. I find also in *Baal Turim*, that בְּנֵי מִשְׁרַיִם יִבְנֶה שִׁילֹה , *Messias*.

Q. How does the destruction of Jerusalem, and the Sanctuary, evince the Coming of the *Messias*?

A. It was prophesied by *Malachy*, c. 3. v. 1. that the *Messias* should come suddenly to his Temple, which was the second House then standing, and but lately finish'd. By *Daniel* we are told c. 9. v. 26. that the *Messias* should be cut off, and the City and Sanctuary destroyed: Wherefore since it is true, that *Jerusalem* and the Temple have been destroyed, it is most certain, that the *Messias* was come and cut off before.

B 3

Q. By

Q. By what Name is the Messias mentioned there ?

A. God calls him the Lord of the Temple, and the Messenger of the Covenant.

Q. Is the Messias signified hereby ?

A. Yes, he is ; for none other, neither Man nor Angel could be called so ; the Temple was the Lord's Temple, and the Covenant was to be made by the Messias, Dan. 9. ult.

Q. What Argument proves the destruction of Bethlehem ?

A. Micah, in the 5 ch. and v. 1. tells us, that from Bethlehem, a place standing in those times, should the Messias come, מוֹשֶׁה בִּישְׂרָאֵל, the Ruler in Israel ; but it being now above Sixteen hundred years since the said Bethlehem was destroyed, it's impossible but the Messias must be come.

Q. Is this Ruler then the Messias ?

A. Yes

A. Yes, it is he ; as may be seen not only by the Context it self, where it is said, that *his goings forth have been of old from everlasting*, but also the Chaldee Translation renders it *יפוק משיחא*, *egredietur Messias*, and has got the Consent of the most learned ancient Jews.

Q. *How can you prove the Coming of the Messias from the cessation of the Jewish Sacrifices and Oblations?*

A. The *Messias* himself, according to the Prophecy of *Daniel*, should make the Sacrifices and Oblations to cease, but they have ceased long ago : therefore it is plain that the *Messias* is come.

Q. *By what means should the Messias do that?*

A. By his Death and Passion, as it is written, that *he should make his soul (that is himself) an Offering for sin, Isa. 53.* which the *Jews* themselves

selves cannot deny, but plainly confess, that the *Messias* should be במקום הקרבנות, instead of the Sacrifices, and that Sin, as to the guilt and punishment thereof, should be taken away by him, as formerly it was done by the Sacrifices.

Q. What account can you give of Daniel's seventy weeks?

A. Every week making seven years, the whole amounts to 490 years.

Q. What should be done in that time?

A. Jerusalem and the Sanctuary should be restored, the Messias come to finish Transgression, to make an end of sin, and to seal up the Vision and Prophecy, the Messias also should be cut off, and all this done within the space of these seventy weeks, determin'd to that purpose, without any prolongation, as the ori-

original word נחמד imports, Dan.
9. 24.

Q. Are these 490 years expired already?

*A. They are expir'd four, nay, almost five times since, by which it plainly appears, that the *Messias* is come long ago.*

Q. What do the Jews oppose against it?

*A. They do not know what to say to it; they do confess in their own Talmud and elsewhere, that all the Terms appointed for the coming of the *Messias* are expired, and that the *Messias* was really born, and yet for all that they expect him still.*

Q. But how can they expect him, seeing he was born according to their own Confession?

A. They

A. They confess, that he was born before the destruction of the Temple, but they deny that he was come or discovered; they make a Story, that he is *אֶתְחָנָן דָּרוּמִי* in *Sanhedrim*.

Q. But is the distinction between Birth and Coming of any value?

A. Not at all; Scripture knows of no such distinction: It is said every where of the *Messias*, He shall come, come to his Temple, come before the scepter should depart from Judah, come and be cut off; which needs must import an appearance or discovery: For, how could he be cut off without being discovered?

Q. What Reason do the Jews alledge for the hiding or concealing of the *Messias*?

A. The Sin of their Nation.

Q. Is

Q. Is there any Ground for this Pre-
tence ?

A. Not the least : The Coming of the *Messias* was absolutely promised by God, and not upon condition of either the Piety or Impiety of the Jews. It is not to be believed that the Sins of a Nation should make the absolute Promises of God to be void, and of none effect : It is more probable, that for the transgression sake the *Messias* would have hastened rather than delay'd his Coming, because his Intention was to take away Sin, and to finish Transgression : Which the Jews themselves confess in the *Talmud*, in these words : וְכִּי אֶחָדֵנּוּ ; that is to say, when the Jews shall deserve it, then God will hasten the *Messias's* Coming : But if they deserve it not, yet he shall come at the time appointed.

Q. What

Q. What does Messias signifie in English?

A. One that is anointed.

Q. Wherewith should the Messias be anointed?

A. With the Holy Ghost, the Oil of Gladness.

Q. Have you Scripture for that?

A. The Messias himself says, Isa. 61. 1. The spirit of the Lord is upon me, because the Lord has anointed me. And Psal. 45. we read these words, Thy throne, O God, is for ever and ever: thou lovest righteousness, therefore, O God, thy God has anointed thee with the oyl of gladness.

Q. To what purpose should he be anointed?

A. To his threefold Office.

Q. What

Q. What threefold Office should be have ?

A. That of a Prophet, an High-Priest, and a King.

Q. How can you prove that the Messias was to be a Prophet ?

A. God has spoken unto Moses, Deut. 18. 18, 19. concerning the Messias, thus ; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name ; I will require it of him.

Q. Does God speak there of the Messias ?

A. Yes, he does : for we read Deut. 34. 10. that there arose not a Prophet like unto Moses, but the Messias should be not only

ly כְּמֹשֶׁה, like to him, but גְּדוֹלָם, greater than *Moses*, according to the Judgment of the Jews themselves in *Ikkarim*.

Q. What did belong to his Prophetical Office?

A. The preaching of the Gospel, Isa. 61. 1. and the establishing of a new Covenant, Dan. 9. ult. Jer. 31.

Q. What Scripture have you to prove that the Messias should be an High Priest?

A. This, Ps. 110. The Lord hath sworn thou art a priest for ever, after the order of Melchisedeck.

Q. Are you sure that the Messias is intended there?

A. Yes, he is the Object of the whole Psalm, according to the confession of the Jews themselves; and it

it will plainly appear to be so from the Context, especially when he is stiled a Priest for ever, since it is known that all other Priests did cease from their Priesthood by way of death.

Q. What makes him to be called a Priest after the Order of Melchisedeck?

A. Because he was to be both a Priest and a King, as Melchisedeck was, he should have neither Predecessor nor Successor, neither beginning of days nor end of life; none of which were mentioned in Scripture from Melchisedeck, for the Messias's sake.

Q. What was he to do, in respect to the Office of his Priesthood?

A. To make Oblations and Atonement for us.

Q. The High-Priests made their Oblations of several sorts of Beasts, What was the Messiah to offer ?

A. Himself, according to the Prophecy of *Isa. c. 33.* חַשִּׁים אֶשֶׁן נִשְׁחַת, where it is said, that the Messiah shall make his Soul, that is himself, an Offering for Sin ; which is the same with the Jewish Tradition before mentioned, That the Messiah should be instead of the Sacrifices.

Q. What is the meaning of that expression ?

A. As formerly, the Sin of the whole Congregation was to be confessed over, and put upon the Goat of Sin offering, and then the Goat bearing all the Iniquities, was to be killed, for the reconciliation of the People : So upon the Messiah should be laid all the Sins and Iniquities of Mankind, both as
to

to Guilt and Punishment, for which he should be put to death, whilst we were healed and reconciled to God.

Q. Have you Scripture for this Assertion ?

A. Yes, the whole 53^d Chapter of Isaiah does plainly affirm it ; do but consider v. 4, 5, & 6. Surely he has born our griefs, and carried our Sorrows : He was wounded for our transgressions, he was bruised for our iniquities : The chastisement of our peace was upon him, and with his stripes we are healed : the Lord hath laid on him the iniquities of us all.

Q. But are you sure that this Prophecy is spoken of the Messias ?

A. The Context makes it clear, because it is said, he had done no Violence, neither was any Deceit in his Mouth ; and further, That by his Knowledge he should justifi-

fie many, and bear their Iniquities: Besides, I find it in the Jewish Talmud, in *Zohar* and elfewhere, by the Rabbins unanimoſly applied to the *Meffias*.

Q. Was it ſaid that the Meſſias ſhould be a King ?

A. Yes, God himſelf declares him a King, Jer. 23. 5. He ſhall reign a King, and proſper. In Zechariah and other places he is ſtiled the King of Zion.

Q. What does belong to his Royal Office?

A. The ruling and protecting of his Church.

Q. Let me know the quality of his Kingdom?

*A. His Kingdom ſhould be רוחני לא גשמי, a ſpiritual Kingdom, not a worldly Kingdom, and for this reaſon the *Meffias* is ſaid to be*

be 'yy, in the same place where he is called King, *Zechariab* 9. 10, 11.

Q. Does this refer to the Messias?

A. It's impossible any other man could be intended here but the *Messias*; this is *Rabbi Salomon Jarchi's* own Confession, which he proves principally from these words in the Context: *He shall speak peace unto the Heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*

Q. What should the Messias be as to his person?

A. Both God and Man in one Person.

Q. How can you prove this?

A. I prove it by several Arguments; first, by the Names given the *Messias*.

Q. What

Q. What Names?

A. He is called by the Name יְהוָה, which is God's own peculiar and essential Name.

Q. Shew me a place where he is called so?

A. Jer. 23. 6. God himself saith, that the *Messias's* Name, whereby he should be called, is *Jehovah Zidkenu*, the Lord our Righteousness.

Q. But does God speak here of the Messias?

A. Yes, by all means; as easily will appear not only from the Context, but also from the Jewish Talmud, and other Rabbins, who unanimously apply this Prophecy to the *Messias*. You will find more than seventy Instances, collected from the Jewish Writings, by L. E. Edzard in his *Consensus Antiquita-*

tis

tis, Judaicae super h. l.

Q. But what Evidence is there, that יהוה is God's own essential Name?

A. God himself speaks to Moses, Exod. 3. 15. This is my name for ever, and Isa. 42. 8. he says, I am the Lord, that is my name, and my glory I will not give unto another.

Q. What do the Rabbies say of that Name?

A. They commonly call it שם המפורש, שם המיוחד, that is to say, a proper and peculiar Name belonging to none but God.

Q. But is there ever any Angel or Man called so?

A. No.

Q. What does it argue, that the Messias is called so?

A. This:

A. This: that he is God.

Q. Are there any other Names besides this, that prove his Godhead?

A. Yes, his Name should be called *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isa. 9. 6. Immanuel, Isa. 6. 14. David calls him his Lord, Ps. 110. 1. Jacob, the Angel, the Redeemer, Gen. 48. 16. by Malachi he is stiled the Lord of the Temple, c. 3. 1. elsewhere he is called מלאך פני, the Angel of God's presence; or rather the Angel, which is his Face, according to the Explication of the Rabbies, מלאך שדוא פניו, Ex. 3. Isa. 63. 1. Also Ex. 33. 14. he says of himself, I am the Lord, the God of Abraham, of Isaac, and of Jacob: All these Names do evince most clearly, that the *Messias* must be God, else he could not be called by any of these Names.*

Q. From

Q. From whence do you further prove his Godhead ?

A. From his eternal Existence : By Micah it's said, that his goings forth hath been from of old, from everlasting.

Q. Have you any other place for it ?

A. Yes, in the eighth Chapter of the Proverbs, Messias the eternal Wisdom of God, says of himself, ' The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with water, before the mountains were settled, before the hills, I was brought forth ; while as yet he had not made the earth nor the fields, nor the highest

'est part of the du : of the world.
 ' When he prepared the Heavens,
 ' I was there : when he set a com-
 ' pass upon the face of the depth,
 ' when he establiſh'd the clouds
 ' about, when he strengthened the
 ' fountains of the deep, when he
 ' gave to the ſea his decree, that
 ' the waters ſhould not paſs his com-
 ' mandments ; when he appointed
 ' the foundations of the earth, then
 ' I was by him.

Q. What divine actions do you find of the Meſſias ?

A. The deſtroying the Power of the Devil.

Q. Was there ſuch a thing foretold of him ?

A. Yes, God ſpeaks unto the Serpent, Gen. 3. 15. I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall bruife thy head, and thou ſhalt bruife his heel.

Q. What

Q. What is here meant by the Seed of the Woman?

A. The Messias, Sef. Rabb. בוראי זרעו משיח, indeed this is the Messias.

Q. Why is he called so?

A. Because he should be born of a Virgin, according to that place, Behold a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel, Isa. II. 14.

Q. What is meant by the Serpent?

A. The Infernal Serpent, called the Devil, and Satan.

Q. Are there any Divine Works besides this attributed to the Messias?

A. Yes, there are, viz. the Creation of Heaven and Earth, and the pouring out of the Holy Ghost.

D

Q. What

Q. What says the Messias of them?

A. Concerning the first he says, Isa. 48. 12, 13. I am the first, I also am the last. Mine hand also has laid the Foundation of the Earth, and my right hand has spanned the Heavens. As for the other, these are his words, Zech. 12. 10. I will pour upon the House of David, and upon the Inhabitants of Jerusalem the spirit of Grace, and of Supplication, and they shall look upon me whom they have pierced.

Q. What do you infer from this?

A. That the Messias is God, which if he were not, he could perform neither of these Works.

Q. Do you know any other Divine Properties attributed to the Messias?

A. Yes,

A. Yes, several, viz. the Power to forgive sins, *Exod.* 23. 21. But who can forgive sins but God? Therefore the *Messias* must be God.

Q. Being the *Messias* is God, tell me then how many Gods are there?

A. There is but one God, that is without doubt, but there are more than one Person in the Deity.

Q. Prove this.

A. God speaks of himself in the Plural, *Gen.* I. 26. *Let us make man in our Image, after our likeness.* *Ch.* 3. 22. *Behold, the man is become as one of us.* Also *Ch.* II. 7. *Let us go down.*

Q. Perhaps God speaks of himself after the manner of earthly Princes.

D 2

A. No.

A. No, that is not his way. Intending to declare the greatness of his Majesty, he describes himself in the Singular, viz. *I am the Lord Jehovah. I am the Almighty God.* Also it is against the Custom of the Oriental Princes. *Pbaraob* and *Nebuchadnezzar* were wont to say, *I Pbaraob, I Nebuchadnezzar*, besides the expression, *as one of us*, makes it evident, that there are more than one Person intended.

Q. But it may be God speaks so in regard of the Angels.

A. That is Nonsense, God wants neither their Counsel, nor Assistance, nor Approbation. Moreover this would import the Creation of Man after the Angels Image, which is plain absurdity and falshood.

Q. But do others speak of God after that manner?

A. Yes,

A. Yes; for instance, *Moses, Gen. 19. 22. says, The Lord rained upon Sodom, and upon Gomorrah Brimstone and Fire from the Lord out of Heaven. Says Job, Where is God my makers? עשׂי David, Let Israel rejoyce in those that made him בעשׂיו. Solomon, Remember thy Creators בוראִיךְ. Isaiab calls God the Explainers of Heaven נוטריהם.*

Q. How many Persons are there in the Divine Essence?

A. There are three, and those revealed by God in the Old Testament.

Q. Shew me the Trinity of Persons there.

A. *Deut. 6. 4. The Hebrew Text has it thus, The Lord, our God, the Lord are one.*

D 3

Q. Let

Q. Let me see how you make out there the Three Persons.

A. There is (1.) The Lord. (2.) Our God. (3.) The Lord again. The first word יְהוָה means the First Person, the word אֱלֹהֵינוּ the Second, and the last word יְהוָה the Third.

Q. Who taught you to explain these words thus?

A. Not only the Original, but the Context also, where *Moses* stirs up his Auditors to hear him in these words, *Hear, O Israel*; from whence it is clear that he intends to propose an especial Mystery of God, viz. The Unity of the Three Persons.

Q. Do the Jews accept of this Explanation?

A. Rabbi Simeon Ben Jochas in *Zohar* explains these words; he partly

ly Teaches, That אחד signifies as much as אינון חד, they are one. He adds also, that here is a Mystery revealed by the Holy Ghost למנרע, דתלתא אילין אחד *ad sciendum, quod tres illi יהוה יהוה יהוה sint unum*, to set forth, that these three before-mentioned are one.

Q. Give more Proofs out of the Old Testament for the Trinity.

A. It's said in *Psal. 45. 8.* Thy Throne, O God, is for ever and ever; thou lovest Righteousness, therefore, O God, thy God has anointed thee with the Oyl of gladness. Here you find three Divine Persons. 1. A Divine Person anointing. 2. Another anointed. And 3. The Oyl of Gladness, by which is to be understood the Holy Ghost.

In *Jer. 48.* The *Messias* says, I am the first, I also am the last; mine hand hath laid the Foundation of the Earth, and my right hand has spanned

the Heavens — And now the Lord God has sent me and his Spirit. Here are again three Divine Persons, two sending, the Lord and his Spirit, and another Divine Person sent, the first and the last, the Maker of Heaven and Earth.

Moses in his Blessing regarding the Three Divine Persons, repeated the Name of יהוה three several times, Numb. 6. 24, 25, 26. The Lord bless thee; and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee Peace. Again, David says, Psal. 67. 6, 7. יברכנו אלהים אלהינו יברכנו אלהים God, our God shall bless us; God shall bless us, and all the ends of the earth shall fear him.

Q. Why is the Second Person called Ours, אלהינו our God, after a more especial manner?

A. Be-

A. Because he would be Ours more especially, by taking our Flesh and Blood upon himself, and becoming our Redeemer and Saviour.

Q. Are these three Persons called by different Names?

A. Yes, they are; the first we call the Father, the second Son, and the third the Holy Ghost.

Q. Are these Names express'd in Scripture?

A. Yes. *Psal.* 89. God says, the Messias shall call him my Father. *Psal.* 2. 7. God the Father says, *Thou art my Son, this day have I begotten thee.* See *Prov.* 31. 6. The Holy Ghost is often mentioned among other places. See *Isa.* 48. 16. *Ch.* 63. 10.

Q. What

Q. What does the word, His Spirit, mean in that place ?

A. This, that he proceeds from the Father and the Son.

Q. Whose Son should the Messias be ?

A. The Son of God, and the Son of Man.

Q. How should he be the Son of God ? Adopted of God, or begotten by God out of his Essence ?

A. Begotten by God, as he is out of his Essence. Thus God says to the Messias, Psal. 2. Thou art my Son, this day have I begotten thee.

Q. This day, what is meant by that ?

A. From

*A. From Everlasting ; so the Mes-
 sias himself explains it, Prov. 8. 22.
 The Lord possessed me in the beginning
 of his way, before his works of old.
 23. I was set up from everlasting, from
 the beginning, or ever the Earth was.
 24. When there were no depths, I was
 brought forth, when there were no foun-
 tains abounding with water. 25. Be-
 fore the mountains were settled, before
 the hills was I brought forth. 26. While
 as yet he had not made the earth, nor
 the fields, nor the highest part of the
 dust of the world. 27. When he pre-
 pared the Heavens I was there, when
 he set a compass upon the face of the
 depth. 28. When he established the
 Clouds above, when he strengthened
 the fountains of the depth. 29. When
 he gave to the Sea his Decree, that the
 water should not pass his Command-
 ment, when he appointed the Fountains
 of the Earth. 30. Then I was by him
 as one brought up with him, and I
 was daily his delight, rejoycing always
 before*

before him. 31. Rejoycing in the habitable part of the Earth, and my delights were with the Sons of Men.

Q. How are you sure that the second Psalm does not speak of David, Solomon, or any other, but the Messiah?

A. 1. Because God says he hath begotten him from Everlasting, which cannot be said of any Man. 2. Because he promised to give him the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession; whereas David as well as Solomon were so far from possessing them, that a great part of them were not in their time discovered. Again, the same Psalm towards the end, says, Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him. Of any one that is no more than Man, the Prophet

phet *Jeremiab* says, Chap. 17. 5.
*Curst be the man that trusteth in man,
and maketh flesh his arm.*

Q. *But was the Messias to be the
Son of Man also?*

A. Yes, for that reason he is called the Seed of the Woman, and the Son of Man.

Q. *From what Family should he
descend?*

A. From *David's*; he is styled the Branch of *David*, *Isa. 11. 1.*
Jer. 23. 5.

Q. *Who was to be his Mother?*

A. A Virgin, according to *Isa. 7.*
*14. Behold, a Virgin shall conceive, and
bear a Son, and call his Name Imma-
nuel.*

E

Q. Ha-

Q. Having made so good a Confession concerning the Coming of the Messias, as also of his Person, and his Office, tell me now who this Messias is?

A. The Lord Jesus of Nazareth.

Q. Do you firmly believe, and are fully convinced that Jesus of Nazareth is that Messias which was promised to the fore-fathers?

A. Yes, I do firmly believe it, for I can find no other but him that could be the same.

Q. By what Arguments do you prove that?

A. It is plain and evident to Mankind that all the Characters and Properties attributed to the Messias by Moses and the Prophets, are undeniably fulfilled and made up in the said Jesus of Nazareth.

Q. Ex-

Q. Explain this more clearly.

A. All the World is sensible that Jesus of *Nazareth* did come at the time appointed for the *Messias*, viz. Before the Scepter departed from the Jews, before *Jerusalem* and the Sanctuary were desolated, before *Bethlehem* was destroyed, before Oblations and Sacrifices ceased, and before the Seventy Weeks, mentioned in *Daniel*, were expired.

It is without question that he came to the second Temple, and taught in it, according to *Haggai* and *Malachy's* Prophecy.

Also it is evident that he was Born at *Bethlehem*, the place appointed by *Micah*.

It's undeniable that Forty Years after his Death the City and Temple were destroyed, and the Oblations ceased.

It's universally known that in the latter end of those Seventy Weeks

he dyed, being murdered and killed after a violent and horrible manner, like a Malefactor, crucified according to the sence and sound of the word יכרת express'd in *Daniel*, Ch. 9. v. 26.

It is past contradiction, that the Jews were offended at Jesus of Nazareth, the same which *Isaiah* foretold should befall the Messias, as is express'd Ch. 8. v. 13, 14. and Ch 53. v. 2, 3. All which happening thus to Jesus of Nazareth, is a clear Demonstration of his being the true Messias.

Q. Is there any thing more foretold of the Messias, and fulfilled in Jesus of Nazareth?

A. Yes, there is, viz. 'Tis evidently known that the People and Nations do cleave to the Lord Jesus as they should do to the Messias, according to Isa. 2. 2. Also, that Jesus performed those Miracles, which the

the Messias should do, in making the Blind to see, the Deaf to hear, the Lame to walk, *Iſa.* 35. 5, 6. Also, that he is the Offspring of *David*, born of a Virgin, as the Messias should be, *Iſa.* 7. 14. Also, that he has given a New Covenant, as *Iſaiab, Chap. 2.* and *Jeremiab, Ch. 31.* had foretold. In fine, there is not one jot or tittle excepted of all that which was prophesied of the Messias, but was most exactly compleated in and by Jesus of *Nazareth*; therefore it is no less true, that Jesus of *Nazareth* is the true Messias, than that God Almighty is a true God.

Q. What Appeal to the veracity of God do you make here?

A. I observe, that to give false Attributes to the Messias when promised, or to alter those that once were given or published, are things too absurd and blasphemous to be thought of God. *God is not a Man,*

E. 3. that

that he should ~~be~~ neither the Son of Man, that he should repent. Hath he said, and shall he not do it? Or has he spoken, and shall he not make it good? Much less probable is it that God would have suffered the true Characters of the promised Messias to come to pass in a false one, to the loss of so many Millions of Souls; to say this, is no less than to make God a Lyar and Impostor, which is horrid Blasphemy all over. Thus upon the impossibility of God's being a Lyar, is grounded the necessity of this Truth, that Jesus of Nazareth is the true Messias.

Q. What is Jesus in English?

A. A Saviour.

Q. What is he as to his Person?

A. Pot^l God and Man in one Person.

Q. How

Q. How many Natures are in him?

A. Two, the Divine and Humane.

Q. Whence proceeds his Divine Nature?

A. From his Father in Heaven.

Q. Whence comes his Humane Nature?

A. From his Mother the Virgin Mary.

Q. How many states are there in Christ?

A. Two, that of Humiliation, and that of Exaltation.

Q. In which Nature did Christ degrade himself?

A. In his Humane Nature.

Q. In which Nature was he exalted?

E 4

A. In

A. In His Humanè Nature also.

Q. What Circumstances do belong to his Humiliation?

A. His mean sort of Life, grievous Passion, and infamous Death.

Q. Where began his state of Exaltation?

A. At his vivification.

Q. What follows after that?

A. His descension into Hell, then his Resurrection, Ascension, and sitting at the Right Hand of God.

Q. What is God?

A. A Spirit.

Q. What do you mean when you say God is a Spirit?

A. This,

A. This, that in his Nature he hath neither Flesh nor Bone.

Q. How then does the Scripture mention his Eyes, Ears, Hands, &c. And what do they signifie?

A. God's Properties, viz. His Providence, readines to hear, and Omnipotency: Thus, to sit at God's Right Hand, is as much as to Rule and Reign over all things in Divine Omnipotency.

Q. What is the Lord Jesus, according to his Office?

A. That which the Messias should be; A King, an High-Priest, and a Prophet.

Q. How does he perform his Office?

A. Like a King he Governs and Protects his Church: Like an High-Priest he did Sacrifice himself for us, and

and makes Intercession for us : And like a Prophet he did Preach the Gospel, and has given us a New Covenant.

Q. What Covenant is that ?

A. The New Testament.

Q. The Old Testament had its external visible signs and means of Grace, whereby the Jews were distinguished from all other Nations ; Is there any of the like in the New Covenant ?

A. Yes, there is, to wit, Baptism and the Lord's Supper.

Q. What is Baptism ?

A. Baptism is not meer Water ; but it is Water related and joyned to the Word of God.

Q. To which Word of God ?

A. To.

A. To that which our Lord Jesus Christ says in St. Matthew's Gospel, Chap. 29. v. 19. Go ye and teach all Nations: (or, according to the Greek, make all Nations become Disciples) baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the Effect and Use of Baptism?

A. Baptism works Forgiveness of Sins, delivers from Death and the Devil, and gives everlasting Salvation to all Believers, according to the Word and Promise of God.

Q. Which Word and Promise of God?

A. That of our Lord Jesus Christ, Mark 16. 16. He that believeth, and is baptized, shall be saved, but he that believeth not, shall be damned.

Q. How

Q. How can Water effect such great things?

A. It is not Water that does it, but the Word of God related and joyned to the Water, and Faith that relies on the Word of God concerning the Water; for without the Word of God Water is meer Water, and no Baptism, but with the Word of God it is a Baptism; that is to say, a Saving Water of Life, and Bath of the New Birth in the Holy Ghost, as St. Paul says in his Epistle to Titus, Chap. 3. 5, 6, 7. According to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his Grace, we should be made heirs according to the hope of Eternal Life. This is a faithful saying.

Q. What

Q. What is the Mystical Signification of Baptism ?

A. It signifies, that by daily Repentance and Sorrow, the old Adam, together with all sins and inclinations, must be drowned and dye, and rise again a new man to live with God eternally in holiness and righteousness.

Q. What Scripture have you for that ?

A. S. Paul says, Rom. 6. 4. We are buried with Christ by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Q. Did God in the Old Testament promise such a Baptism as should be a Remedy against Sin, and for Regeneration and Renovation ?

F

A. Yes,

*A. Yes, in the Prophecy of Eze-
 kiel, c. 36. v. 25. God made this
 Promise: I will sprinkle clean water
 upon you, and you shall be clean: from
 all your filthiness, and from all your
 Idols will I cleanse you. Also in Ze-
 chariah 13. 1. In that day there shall be
 a fountain opened to the house of David,
 and to the inhabitants of Jerusalem,
 for sin and for uncleanness.*

*Q. Do you desire holy Baptism in
 order to be cleansed from your Sins by
 it, and to be regenerated and renew-
 ed?*

*A. Yes, to that purpose I do
 heartily desire it.*

Q. Are you a Sinner then?

A. Yes, I am a Sinner.

*Q. What is a Sinner, and what is
 Sin?*

A. A

A. A Sinner is a Transgressor, and Sin is the Transgression of the Law.

Q. Transgression? what is that?

A. The doing the Evil forbidden, and the leaving undone the Good commanded.

Q. How manifold is Sin?

A. Twofold, original and actual.

Q. What is Original Sin?

A. The inborn Corruption of Nature, wanting the Image of God, and abounding of inward Lusts and Inclinations to Evil : Gen. 6. 5.

Q. What is actual Sin?

A. The Transgression committed by Man during his Life, in
F 2 *thought,*

thought, word and deed, openly or secretly, against knowledge, or without knowledge, designedly or by precipitation, &c.

Q. Are you guilty of both these sorts of Sin?

A. Yes, I was shapen in Iniquity, and in Sin did my Mother conceive me: I have also many times actually transgressed the Commandments of God.

Q. Rehearse the Ten Commandments.

A. 'God spake all these words, and said, I am the Lord thy God, &c.

Q. What have you deserved from God for your Sins?

A. His Wrath and Anger, temporal Death, and eternal Damnation.

Q. What

Q. What has Christ done for you in order to save you?

A. He died for me, and shed his most precious Blood for the forgiveness of my Sins.

Q. What has he done more for you?

A. He has fulfilled the Law of God instead of me.

Q. How do you lay hold on the Merits of the Lord Jesus?

A. By believing in him with a lively Faith.

Q. Do you steadfastly believe then in the Lord Jesus, according to this Confession of yours? And will you live and dye upon this Faith, which you have professed here before God and this holy Congregation?

A. I will, with the help of God,
and the assistance of the Holy
Ghost.

Q. Will you be baptised upon this
Faith?

A. Yes, with all my Heart.

After this, the rest of the Solemnity was perform'd according to the settled Form and Rites of Publick Baptism in the *Lutheran Church*.

SOLI DEO GLORIA.

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